

*Penn. Vol 16*

*13*

MANUEL  
OF  
THE FIRST PRESBYTERIAN CHURCH  
OF  
BROOKVILLE, PENN'A,  
**July 4, 1876.**

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BROOKVILLE, PENN'A:  
Weaver Brothers, Book, Job and Newspaper Printers,  
1876.

MAY 17 1871

THE FIRST PRESBYTERIAN CHURCH

BROOKVILLE, PENNA.

JULY 6, 1876

## **OFFICERS:**

REV. A. B. FIELDS, Pastor.

### **SESSION,**

SAMUEL CRAIG,	JOHN MATSON,
CHARLES B. CLARK,	DR. MARK RODGERS,
HON. ISAAC G. GORDON,	SAMUEL TRUBY.

### **DEACON,**

THOMAS B. McLAIN.

### **TRUSTEES,**

A. L. GORDON,  
CORNELIUS M. GARRISON,  
GEORGE VAN VLIET.

### **SUPERINTENDENT OF S. S.**

A. L. GORDON,



## SERVICES:

Sabbath Morning,	:	:	:	:	11 o'clock,	
Sabbath Evening,	:	:	:	:	7.30	"
Young Men's Association,	:	:	:	:	3	" P. M.
Young Ladies' Association,	:	:	:	:	6.30	" "
Sabbath School,	:	:	:	:	9.20	" A. M.

## WEEKLY PRAYER MEETINGS,

Ladies,	:	:	:	:	Wednesday, 6.30 P. M.
Congregational,	:	:	:	:	7.30

## LADIES' MISSIONARY SOCIETY, MONTHLY,

First Friday, 3 P. M.

Anniversary,	:	:	:	:	March 1.
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## CHOIR PRACTICE,

Saturday Evening,	:	:	:	:	8 P. M.
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## COMMUNION SERVICES,

March 1; June 1; September 1; December 1.

Sabbath Concert same Evening.

## ANNUAL CONGREGATIONAL MEETING,

First Monday in January.

# SEATS FREE ! WELCOME TO ALL !

## TERMS OF MEMBERSHIP:

"FAITH IN THE LORD JESUS CHRIST."

"ORDERLY WALK AND CONVERSATION."

"I WAS GLAD WHEN THAY SAID UNTO ME, LET US GO INTO THE HOUSE OF THE LORD."—Ps. 122: 1.

"PRAY FOR THE PEACE OF JERUSALEM; THEY SHALL PROSPER THAT LOVE THEE."

"AND THE SPIRIT AND THE BRIDE SAY, COME. AND LET HIM THAT HEARETH SAY, COME. AND LET HIM THAT IS ATHIRST, COME. AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY."—Rev. 22; 17.

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### Committee on Sick.

MRS. ROBERT STEWART, *Manager.*

### Committee on Poor.

MRS. HARRY MATSON, *Manager.*

### Committee on Sociables.

MRS. ELIZA C. McLAIN, *Manager.*

### Committee on Strangers.

MRS. RACHEL STECK, *Manager.*

### Home Committee.

MRS. ANNA HENDERSON, *Manager.*

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## Members of the Church, July 4th, 1876.--Acting Roll.

Mrs. Mary Jane Austin, George E. Armor, Mrs. Carrie Armor, Thomas Barr, Mrs. Sarah Barr, " Rebecca Bennett, Kennedy L. Blood, Mrs. Jane Blood, Robert Brady, Mrs. Elizabeth Brady, Winfield S. Brady, Oliver P. Brady, Mrs. Mary G. Brown, Albert Barr, William G. Bishop, S. Barkley Bishop, Mrs. Henrietta Blood, " Amelia Barnes, George Bonar, Mrs. Rebecca P. Bonar, Andrew Barr, Mrs. Hannah A. Barr, Mary A. Brady, Cyrus H. Blood, Anna Brady, Minnie Brady, John C. Brady, Maggie Brady, William A. Burket, Mrs. Melissa C. Burket, " Sadie A. Barr, " Elizabeth A. Corbet, Samuel Craig, Mrs. Margaret Craig, Mary Craig, Frank Craig, Maggie Craig, Mrs. Sarah Jones Clark, Charles B. Clark, Mrs. Eliza Clark, Emily Corbet, Mrs. Malissa Clements, Nathan Carrier, Mrs. Mary E. Carrier, William F. Clark, Mrs. Maria Clark,	James Caldwell, Mrs. Margaret J. Caldwell Elizabeth A. Caldwell, Joseph G. Caldwell, Belle S. Caldwell, Mrs. Catharine Cochran, Eliza Cochran, Florence Cochran, Joseph M. Cochran, U. J. Cochran, Mrs. Sarah Cochran, S. A. Craig, Esq., Mrs. Nannie P. Craig, E. Heath Clark, Esq., Mrs. Matilda H. Clark, Bice Corbet, Mrs. Mary J. Cochran, " Susanna Cochran, Will Clark, Mrs. Emma Clark, Fred. A. Clise, Mrs. Sue Clise, William Depp, Mrs. Margaret Depp, Joseph Darr, Mrs. Margaret Darr, Blanche Darr, Maud Darr, S. Eva Detar, Mrs. Sarah A. English, " Mary Evans, Lacelle Erdice, Lizzie Erdice, Mrs. Barbare Ferley, " Harriet L. M. Ferguson Eugene A. Fields, Mamie C. Fields, Carrie M. Fields, Isaac G. Gordon, Esq., Mrs. Mary Gordon, Helen Gordon, Hattie Gordon, Anna M. Gordon, Cadmus Z. Gordon, A. L. Gordon, Esq., Mrs. Achsah Gordon,	William Goss, Mrs. Rosanna Goss, Juella Goss, Amos Goss, Cornelius M. Garrison, Mrs. Anna Garrison, Zaccheus G. Graham, Mamie Graham, William H. Gray, Mrs. A. J. Gillespie, Maggie A. Gillespie, Minna E. Gillespie, Daniel W. Gather, Mrs. Minerva Gather, Thomas Hall, Mrs. Susannah N. Hall, " Mary A. Hall, " Mary M. Hall, Hon. Joseph Henderson, Mrs. Nancie Henderson, Sadie Henderson, Nannie Henderson, Samuel S. Henderson, Jonn L. R. Heichhold, Lisse Hall, Nancy Ellen Huey, Anna Huey, Mrs. Ella Hindman, John Henderson, Mrs. N. Emma Henderson " Mary J. Henderson, " Elizabeth Hastings, Barton T. Hastings, Mrs. Mary Hastings, Prof. J. H. Hughes, Mrs. Sarah Hughes, W. L. Hughes, Mrs. Maggie Hughes, " Amelia F. Henderson " Eleanor Jones, W. P. Jenks, Esq., Mrs. Sarah Jenks, Mary R. Jenks, Carrie Jenks, W. H. Jenks, S. Jennie Jenks,
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 Elsie W. Leason,  
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 Mrs. Elizabeth Lerch,  
 Maria Larimer,  
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 Mrs. Margaretta Matson,  
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 " Ellen Wallace,  
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 David Walker,  
 Mrs. Sarah Walker,  
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## THE FIRST PRESBYTERIAN CHURCH OF BROOKVILLE.

—o—  
 Historical Discourse by Rev. A. B. Fields, Delivered  
 First Sabbath of July, (July 2d,) 1876.  
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The First Presbyterian Church of Brookville is in the Presbytery of Clarion. Its first name was Bethel, and continued to be for many years. The records of the church are not to be found farther back than September 20, 1851. Records were in existence as far back as 1832, but where they are, or who has them, cannot now be ascertained. For this reason much time and great labor have necessarily been spent in ascertaining the facts vouched for in this discourse.

The church seems to have had its beginning in a settlement one and one-half a mile east of Brookville. The place is called Port Barnett. Joseph Barnett, with his family, settled there in 1796, and others soon followed. At that time the whole of Jefferson county was a wilderness, inhabited only by Indians called Cornplanters. Their village was on the flat between the Sandy Lick and North Fork, where they form the Red Bank, now within the corporation of Brookville. The spring at that place was called Sandy. The Cornplanters, in many respects, were peaceable, being a mixed tribe—the father an Irish man, and the mother a Seneca squaw. Preaching seems to have been in the settlement as far back at least as June, 1809. At that time a communion service was held in the house of Peter Jones, near where John McCullough now lives. Jones' house seems to have been the largest and most suitable for the service. Robert McGarraugh administered the supper. He was then Pastor of Licking and New Rehobeth, now in Clarion county. He had come to the Clarion region as a licentiate of the Presbytery of Redstone, in the fall of 1803. Whether he visited

the Port Barnett settlement at that time cannot now be ascertained. At all events when he returned from Fayette county with his family, June, 1804, and was ordained and installed Pastor of Licking and New Rehobeth churches, November 12, 1807, he seems to have taken the Port Barnett settlement under his care. When he "held the communion," June, 1809, certain persons were received into membership in such a way, that he baptized their children. That much is plain from the memory and Bible-record of Mrs. Graham, daughter of Mrs. Barnett and mother of Mrs. Vicy Penrose. How long Robert McGarraugh continued to preach in the house of Peter Jones remains uncertain.

After some years religious service was held in the house of Samuel Jones, four or five miles west of Brookville. The church seems to have been fully organized in a school house near the present site of the U. P. Jefferson church. That seems to have been in 1824. The Allegheny Presbytery reported to the Synod of Pittsburgh twenty (23) three churches in 1823. In 1824 the Presbytery reported twenty-five (25) churches, and among them "*Bethel* and *Zelienople*." So that the record of Synod, October, 1824, establishes conclusively the fact that then, in that year, Bethel, for the first time, was recognized as a separate congregation. The next record is in the minutes of the Allegheny Presbytery, April, 1825. It there appears as vacant, and shortly after as connected with Red Bank, both having sixty eight (68) members. Red Bank was on the Red Bank creek, between West Millville and Bethlehem, not far from the present site of the Ger-



man Reform church. A grist mill was there, called Sloan's mill; and around it at an early day gathered a Presbyterian settlement. Afterwards Germans came in, and the Presbyterians, as a general thing, sold out to them: and so Red Bank church finally became extinct.

Bethel church, as organized in the Jefferson school house, was removed in the fall of 1824, or the spring of 1825, to a farm on the road from Brookville to Clarion. The farm was owned by Joseph Hughes, the father of Isaac D. Hughes, now a resident of Brookville. The distance to that place is about three (3) miles. There the Bethel worshipers, like Jacob, remembered their vow. There they built a house to the Lord and dedicated it the house of God, *the Bethel* of Jefferson county. The church was built of logs, small and closely notched together. They seem to have taken a day for it or more, having come together early in the morning for that purpose. It stood to the right of the road as one goes toward Clarion, near the pike and on a line between it and the "Old Graveyard." The graveyard is still in existence; but all traces of the old church are gone. The floor was genuine mother-earth, and the seats slabs or boards on logs. A board on two posts constituted the "pulpit-stand," and a seat was made out of a slab or a block of wood.

The first stated preacher in that log church was Rev. Wm. Kennedy. His name appears as a Stated Supply Oct. 13, 1825; also, April 1827. Bethel was then connected with Red Bank. Rev. William Kennedy ceased to be a member of the Allegheny Presbytery after April, 1827. He was then dismissed to the Presbytery of Salem, Synod of Indiana. He returned some time after, and finally became a member of Clarion Presbytery, January 17th, 1843. Presbytery adopted the following minute on his death. It seems proper to give it now, because his daughter, Mrs. Agnes

S. Thompson, and granddaughters are members of this church.

April 1st, 1857.

"The Rev. William Kennedy departed this life at his residence in Jefferson county, Pa., on the second day of Nov., 1846, aged 67 years and 4 months. He was born in Chester county, Pa., and at an early age he was the subject of serious impressions, and his attention was in some degree turned towards the ministry before the years of manhood. He studied theology under the Rev. Nathan Grier, and was licensed to preach the gospel by the Presbytery of New Castle, April 5, 1809. He labored for some years in the bounds of the Presbytery of Huntingdon. The last years of his life were devoted to the congregations of Mt. Tabor and Mill Creek in the bounds of this Presbytery. His co-Presbyters highly esteemed him for his amiability and mildness, and loved him greatly as a brother in Christ. His latter end was peace. The delicate state of his health led him to look daily for his departure, and to make every preparation for that event. He gave every evidence of ripening as the hour of his dissolution approached for an abode with the Savior in the world of glory. 'For him to die was gain.'"

The next record concerning Bethel is, that the Rev. Cyrus Riggs was appointed to supply at Bethel on the second Sabbath of July, 1827. Bethel and Red Bank are marked vacant, April, 1828. Mr. Riggs was appointed, April, 1829, to supply one Sabbath at discretion. Rev. John Core and Rev. John Munson were appointed "to administer the Lord's Supper at Bethel on the fifth Sabbath of August, 1829." Bethel and Red Bank still vacant, April, 1831. "Rev. Cyrus Riggs and Rev. John Core were appointed to administer the Lord's Supper on the third Sabbath of Aug., 1831." Mr. Core afterwards preached that same year at discretion



Brookville was laid out in 1830, and incorporated in 1831 as the county seat of Jefferson county, which up to that time had been attached to Indiana county. The first jail building was of wood, two stories, on the site of the present one. It was built before the first Court House, and for that reason became the first place of preaching. There, in the second story, Bethel church seems to have renewed its youth in the summer of 1831. No further trace of preaching in "the old log church" is found after that. In the summer of 1832 the first Court House was built, and religious services were then held in it. Bethel does not appear in the minutes, April, 1832. In 1833 Mr. Riggs was appointed "to supply Bethel on the fifth Sabbath of June, and Messrs, McGarraugh and Riggs to administer the Lord's Supper the fourth Sabbath of August."

The service of Mr. Riggs on the fifth Sabbath of June, 1833, was an important one in the history of this church. Certain members of Bethel church had petitioned the Presbytery, June 25, 1833, to organize them and others into a separate congregation to be called "The Presbyterian Church of Pisgah." Presbytery granted their request, and appointed Rev. Cyrus Riggs to organize the church. The fifth Sabbath of June that year seems to have been the last day of the month. The record is, that on the first of July the following persons were dismissed to form the organization of Pisgah, viz: "Samuel Davidson and wife, Samuel Lucas and wife, Philip Corbet and wife, John Wilson and wife, William Corbet and wife, John Hindman and wife, Robert Barr and wife, James Hindman and wife, William Love and wife, John M. Fleming and wife, David Lamb and wife, Christwell Whitehill and wife, and William Douglas." They were organized by Mr. Riggs the next day, July 2, 1833, in the house of Philip Corbet, a short distance west of Corsica, where Robert Corbet, his son,

now lives. After the sermon Mr. Riggs put to them the following question, "which they answered unanimously by rising:" "Do you and each of you now agree to walk together in full fellowship as a church of Jesus Christ in the doctrine and order of the Presbyterian church of the United States of America?" They elected six (6) elders—"the females were allowed to vote." Two of those elders were elected and ordained and installed when Bethel church was first organized, or at least when the old log church was built. On the late records of the Brookville church Samuel Lucas is put down as one of the first elders, and without having been dismissed with others from the Bethel church. That undoubtedly is a mistake. The records of Pisgah church plainly show that Samuel Lucas was there and then for the first time elected, ordained, and installed an Elder. All the testimony of the older people agrees as to that fact. The original elders are as follows: Thomas Lucas, Joseph McCullough, David Henry, William Corbet, and Samuel Davidson. William Corbet and Samuel Davidson were dismissed when Riggs organized the Pisgah church—leaving but two of the first elders in Bethel. David Henry had been dismissed, March 8, 1833. To supply the place of Corbet and Davidson three more were elected, ordained and installed the same day the others were dismissed, viz: Samuel McQuiston, John Wilson and Thomas Hall. When Riggs came back with McGarraugh on the fourth Sabbath of August to dispense the Lord's Supper, new members were received—among them "Samuel Craig, Jr., on examination, and Margaret, his wife, on certificate." The Court House was used for the services, and the jury-room for receiving members. They were examined privately, one by one; and especially upon the Shorter Catechism.

The next record of Presbytery is Aug. 24, 1834. "The congregations of Bethel,



Pisgah and Beech Woods requested by their commissioners, that Mr. John Shoap be appointed to preach statedly in those congregations until the spring meeting of Presbytery. The request was granted." Mr. Shoap had just been received as a licentiate from the Presbytery of Northumberland. A call from the churches of Bethel and Pisgah for the ministerial labors of Mr. Shoap, was put into his hands, October 8, 1834—and accepted by him. The call was certified by Mr. J. G. Wilson, and signed upon the part of Pisgah by John Hindman, William Summerville and William Kennedy; and for Bethel by Thos. Lucas, S. McQuiston, John Wilson, and Thomas Hall. The condition of the call was, "Each half time and \$200 by each"—to be paid, as one lady remarked, "in pork and maple sugar." Mr. Shoap was never ordained, never installed. His health failed him rapidly after he came to Brookville. He died March 13, 1834, of consumption, having lived and died in a house which stood where John Mills now lives. His body lies buried in the "Old Graveyard" in Brookville, and, perhaps, but one person can identify his grave. How soon the dead are forgotten! He left a wife and one child. The widow, soon after his death, left Brookville for her home east of the mountains. On the way the child took cold and soon after died. "Many," indeed, "are the afflictions of the righteous."

The Presbytery of Allegheny passed the following minute: "It now becomes the duty of Presbytery to record the removal by death of Mr. John Shoap, a licentiate under their care, on the 12th day of March last. Presbytery feel themselves called upon to bow to the wise disposal of Providence by which some of their vacant churches have been deprived of the anticipated labors of a young man, whose talents and piety promised much usefulness in the church."

Rev. Gara Bishop, M. D., came to Brookville June 23, 1835. In that year he seems to have supplied Beech Woods more frequently than either Pisgah or Bethel. In 1837 Bethel church elected three more elders, viz: John Matson, Sr., Elijah Clark and John Latimer. They were ordained and installed some time toward the close of the year. No further record of Bethel is on the minutes of Presbytery until April 3, 1838. "Bethel congregation then requested the one-half of the labors of the Rev. Gara Bishop as a Stated Supply. Request granted." One-fourth of his labors were given to Beech Woods. June 25th, 1839, "Brookville congregation applied for the one-half of the ministerial labors of the Rev. Gara Bishop as a stated Supply, until the next spring meeting of Presbytery. Request granted." "June 23, 1840, Bethel church asked for one-half of the labors of Rev. David Polk as stated Supply." These are all the records of Bethel church in the minutes of the old Allegheny Presbytery, now Butler. That Presbytery was organized April 3, 1821, and ceased to be the Presbytery of Bethel church Oct. 22, 1841, when Clarion Presbytery was organized out of it. As the name of Rev. Gara Bishop does not appear any more in connection with this church it is proper in this place to give the minute of Clarion Presbytery on his death; especially when two of his daughters, Mrs. Sarah A. English and Mrs. Nancy Emma Henderson, are now members of this church. He died October 17, 1852, and was buried in the "Old Graveyard" in Brookville. His remains are soon to be lifted and taken to the Cemetery of Brookville, the beautiful "silent city" of our dead. No words of mine can add force to the dying testimony of this good man. The following is the minute of Presbytery, at Pisgah, April 5, 1853:

"Rev. Gara Bishop died October 17, 1852. He was licensed to preach the gospel in the city of Philadelphia in



1812, at the age of twenty-three. For some months previous to his departure he was disabled by a paralytic stroke and confined to his house. His patience during his affliction was great. His faith seemed to increase in strength. His last words were those of the martyr Stephen, 'Lord Jesus, receive my spirit.'

Rev. David Polk came to Brookville some time after April 1, 1840. He was installed pastor of Bethel and Pisgah congregations the last Wednesday of April, 1841, having commenced to supply Bethel statedly after June 23, 1840. Up until this time the Bethel church in Brookville held its services in the Court House. During the summer of 1841 a contract was made for the building of a Presbyterian church on the ground where we now worship. The contract called for \$1,100, and the church was dedicated in August, 1842. That day, no doubt, was a happy day. The wanderings of the people were over. The tabernacle had given place to the temple, and the temple worship was caught up in the sacrifice of grateful hearts. God was in the midst of his people. Blessed be his name. Rev. David Polk was released from the charge of Bethel and Pisgah, Dec. 24, 1845. At the same meeting of Presbytery he was dismissed to the Presbytery of Clarion, September 2, 1851. For some time before his death he lived in Brookville, and taught languages in the Academy, assisted by Prof. S. W. Smith, now a member of the church. He lived and died in an old house torn away by John Nicholson, where, afterward, his new house was burned. The place is now known as the corner of Jared and Barnett streets. His daughter Margaret also died about one year after, and both are buried in the old graveyard side by side. A cross cut in an oak tree is the only guide to their resting place. The widow, with her children, returned, to Trenton, New Jersey. The oldest son is dead, and the youngest son is now a

minister, like his father in the Presbyterian church. His name appears upon the minutes of the Assembly as "Rev. Willis R. Polk, Union Point, Ga." His father was a cousin of President James K. Polk. The following minute of Clarion Presbytery is a touching and grateful tribute to his memory:

"Sep. 22, 1857. Rev. David Polk was born in the city of Baltimore, in the year 1809, and died in Brookville, Jefferson county, Pa., April 15, 1857. His early history is unknown to us. We cannot state at what time he made his profession of religion, nor can we give any information in regard to his early religious experience. His literary and scientific education was obtained at Jefferson College, and he completed a full course of theology at Princeton Seminary. He was licensed to preach the gospel by the Presbytery of Baltimore. He was first settled as Pastor of the church of Washington, Guernsey Co., Ohio, and remained in that field about three years. Having been called to the churches of Brookville and Pisgah, Jefferson county, Pa., he was the Pastor of those churches about six years. He was afterwards located for a while at Mt. Tabor and Richardsville, Jefferson county, Pa. Brother Polk was regarded as a good man, an effective preacher, and as a very zealous and laborious Pastor. As a minister of the gospel he was "instant in season and out of season," devoting his time and strength unreservedly to the cause of Christ and the church. There is reason to believe that he did not labor in vain. Like other ministers in general, he encountered many difficulties and trials; but at all times was patient, hopeful and faithful in the discharge of his duties; and, doubtless, contemplated as a religious teacher, it may be truly said, that he "finished his course with joy." During a considerable part of his life he suffered from bodily infirmities, which interfered greatly with his personal comfort, yet as long as any



strength and ability remained, he was actively employed in the duties of the ministry. The evidence which he furnished at the closing hour of life, in regard to his spiritual condition and prospects, was entirely satisfactory to christian friends. His mind was clear and calm; his heart was fixed, his soul being stayed upon God; and he passed away as it becomes the christian and the minister of Jesus Christ. Just before he died special inquiry was made in respect to his doctrinal views. The substance of his reply was this: 'The doctrines which I preached are the doctrines which I now believe, and on which my soul now relies.' Brother Polk left a large and interesting family. We tender to the bereaved and afflicted household our deepest sympathy, and we earnestly commend them in our prayers to the care of Him, who has promised to be a husband to the widow and a father to the fatherless."

When Polk commenced his ministry in this church in 1840, a new organization was formed out of it called Mt. Tabor. Eleven were dismissed at that time to form that church.

After May 13, 1842, *Bethel* ceased to be the name of this church. At that time the church was incorporated under the name of "*Bethel congregation, of the Brookville Presbyterian Church.*" The charter trustees were James Corbet, Samuel Craig and Andrew Barnett. The annual value of the property held or to be held by the Brookville Presbyterian church is not to exceed \$3,000; and the time for the election of trustees is, and by virtue of the charter must be, the first Monday of January, or any subsequent day *provided* one week's notice is given by the trustees. The present trustees are C. M. Garrison, George Van Vliet and A. L. Gordon, Esq.

The old church was built in 1842, without any deed for the ground, which originally belonged to Timothy Pickering & Co., No. 394. The ground was

afterwards deeded with all appurtenances, etc., to W. A. Sloan, Philip Taylor and Isaac G. Gordon, trustees of the Presbyterian church in the Borough of Brookville. The deed bears date, Feb. 15, 1848, and is duly recorded. The parties of the first part are Octavius Pickering of the city of Boston, and Jane, his wife; Thomas White being attorney in fact. "The consideration of the deed is \$50 lawful money of the United States." And the land, "one acre, more or less, beginning at a post on the Susquehanna and Waterford Turnpike road."

In 1846 the church seems to have been supplied only occasionally.

Rev. Charles P. Cummins, M. D., was called to the pastorate of this church in connection with Pisgah, February 26, 1847. He was received by the Presbytery of Clarion, April 1, 1847. He accepted the call at that time, and was installed in Brookville, June 15, 1847, and the next day at Pisgah. He was released Aug. 5, 1856, from Brookville; recalled August 15; accepted in Presbytery September 9, 1856, and installed September 26, Friday, 2 P. M. Rev. John Wray preached the sermon and charged the pastor; Rev. James Montgomery presided and charged the people. Pisgah was present by representation. Two elders had been elected, ordained and installed September 21, 1850, viz: Samuel Craig and Enoch Hall. Sept. 27, 1856, four additional elders were elected, viz: G. W. Andrews, Esq., John Matson, Jr., Samuel Truby and I. G. Gordon, Esq., They were ordained and installed October 12, 1856. Deacons were elected January 5, 1857, viz: John Ramsey, John O'Connor, T. B. McLain, J. B. Graham and John S. Lucas. John Ramsey and John S. Lucas declined to serve. The others were ordained and installed March 1, 1857. Rev. C. P. Cummins was released finally from the charge of Brookville and Pisgah, September, 1861. He was dismissed



by the Presbytery of Clarion to the Presbytery of Allegheny city. The following, under date of January 13, 1865, is the minute of that Presbytery on his death :

"The committee appointed to prepare a suitable minute on the death of Rev. Dr. Cummins, late member of this Presbytery, presented the following, which was accepted and adopted :

It has become the solemn duty of the Presbytery to record the death of one of its members, Rev. Charles P. Cummins, who departed this life on the 23d of March, 1865, in the 62d year of his age. Dr. Cummins was a native of Franklin county, Pa., where he received the rudiments of his education. Subsequently he studied and was graduated at Jefferson College. He qualified himself for the medical profession, and entered upon and very soon found himself engaged in a full and lucrative practice in his own neighborhood, and among the friends of his early years. But overtaken by the spirit of God, and hopefully led to Christ, he at once commenced the study of theology under the supervision of the late Rev. John McKnight. In due time he was licensed and ordained and installed Pastor of the Dickinson church by the Presbytery of Carlisle. Here he filled a successful pastorate, extending over nine years. Thence he removed to the far west, where he labored energetically in building up the churches in those frontier regions. His longest, and, perhaps, most successful pastorate was in the bounds of the Presbytery of Clarion in the churches of Pisgah and Brookville. During fifteen years he went in and out among the people, and his co-Presbyters bear willing testimony that he labored with earnestness, zeal and fidelity. God seems greatly to have blessed his efforts, by the pouring out of his spirit in a remarkable manner, resulting in the conversion of many souls. But disease had selected him as its victim, first entirely prostrating him, and

then so impaired his vocal organs as to render public speaking painful and dangerous. He resigned his charge, removed to Beaver, and then to Manchester, and resumed the practice of medicine. It was not the will of God, however, that this should continue long. For weeks and months he suffered. During a part of this time his physical infirmities sadly clouded his mind, but ere the time of his departure came, the good Shepherd of Israel placed his arms of mercy underneath him, to behold his face in righteousness. And then he calmly and sweetly fell asleep in the confident and peaceful hope of a blessed immortality."

During the year 1862 Brookville church seems to have been only occasionally supplied.

Dec. 23, 1862, Rev. Samuel H. Holliday was called unanimously to be Pastor of Brookville for all his time. He was ordained and installed by the Presbytery of Clarion, June 16, 1863, and released Feb. 11, 1868. At that time he accepted a call to Brady's Bend, Presbytery of Kittanning, and is now Pastor of Bellevue, Presbytery of Allegheny City. Mr. Holliday was educated at Jefferson College, Pa., and graduated in 1858. He studied theology in the Western Theological Seminary, and was licensed by the Presbytery of Washington. His pastorate in this church was a pleasant and successful one. The people are always glad to see him and his family. During his pastorate Charles B. Clark, Philip Taylor and Dr. Mark Rodgers were elected elders. The first two were ordained and all three installed April 1, 1855. The present church building was also inaugurated during his pastorate. The first congregational meeting for that purpose was held Oct. 8, 1865. Joseph Henderson was chairman, and Harry Matson secretary. At that meeting a committee was appointed to report draught, cost, etc. The committee consisted of "I. G. Gordon, Philip Taylor, Joseph E. Hall, and



Harry Matson." The trustees were also directed "to sell the upper part of the church lot." A second meeting was had, Feb. 20, 1866, and the trustees of the church added to the committee, viz: Samuel S. Moore and G. Vasbinder. The contract price of the present building was \$10,500. On Jan. 3, 1870, the committee reported \$10,903 62 paid. The church was dedicated Jan. 16, 1870. That occasion was a far more glorious one than when the old church was dedicated in 1842. Twenty-eight years had produced many and marvelous changes. In one thing both dedications stand out in bold relief. God honored the first with his presence in adding to the church "of such as shall be saved." When the second dedication came, the very "house was filled with his glory." O the outpouring of his Spirit! the amazing ingathering of souls! That was the harvest time of Rev. James J. Marks, D. D. He had come to Brookville first, Aug. 1, 1868. God gave him to see "the travail" of the soul of Jesus for dying men.

Dr. Marks was called to the pastorate of this church in December, 1859, and was installed by Presbytery, April 23, 1872; and released Dec. 23, 1872. Dr. Marks is now in St. Louis. His biography is given in the "History of the Presbytery of Erie," with others whose names are incidentally connected with the history of this church. In many respects Dr. Marks did an admirable work while in Brookville. Souls were born into the kingdom; and financially the congregation was greatly strengthened.

The present pastor preached his first sermon in Brookville, March 16, 1873. The subject was: Saul forsaken, 1 Sam., 28:6. March 31, 1873, the congregation voted for a Stated Supply until Jan. 1, 1874. The contract was signed by C. M. Garrison, Capt. John M. Steck, and Hon. G. A. Jenks, member of Congress from this district. Jan. 5, 1874, a

unanimous call was moderated by Rev. T. S. Leason, whose family are members of this church. Samuel Craig and J. C. Whitehill were appointed Commissioners to attend the meeting of Presbytery, which was held at Leatherwood, April 28, 1874. The call was then accepted, and the present pastor installed May 27, 1874, 8 P. M. The sermon was preached by Rev. Ross Stevenson, who presided and proposed the constitutional questions; the charge to the people was delivered by Rev. W. H. Filson, and to the pastor by Rev. T. D. Carnahan.

During the pastorate of Dr. Marks two elders were elected, viz: Joseph Cochran and Dr. J. H. Wick. They were installed July 2, 1870. Only one elder has been installed during the present pastorate, viz: John Cochran, March 11, 1874.

Of the twenty three (23) Elders ordained or installed in this church, only twelve (12) are now living. Six (6) have been dismissed, and two (2) ceased to act. The present Session consists of Samuel Craig, Charles B. Clark, Samuel Truby, John Matson, Dr. Mark Rodgers and Hon. I. G. Gordon, one of the Judges of the Supreme Court of Pennsylvania. What now remains to be said? Much every way. Time would fail me to call the roll of the dead. Could they speak, what messages from out the still eternity? Ah, death, death, death! Blessed be God, the stillness will be broken when Jesus comes!

Now for a few moments think of the changes, since Joseph Barnett first settled at Port Barnett, in 1797. Then Jefferson county had no existence; now it has a population of 22,000. Then Brookville was an Indian village; now it is the county seat of Jefferson, numbering at least 3,500 inhabitants. Then no President Judge like Hon. W. P. Jenks of this church--only an Indian chief, whose highest attainments was "to use tobacco and drink whiskey." Then no papers like the REPUBLICAN and



JEFFERSONIAN—only expressive oughs! and fast runners! Then no lumber trade; no railroads; no churches; no schools. Now millions in lumber, untold wealth in minerals, six churches and flourishing schools.

Think of the changes in this church. Four (4) colonies have gone off from it. Pisgah, in 1833; Mt. Tabor, in 1840; Richardsville, in 1848, and Mt. Pleasant, in 1857. Still the old church is growing, vigorous, and influential. Together with these colonies a great work is being done for Presbyterianism. Think of the eight hundred (800) members who have come and gone in the history of this church. In the five years' pastorate of Mr. Holliday forty-five were received on examination and thirteen on certificate—fifty-eight in all. In the four years' pastorate of Dr. Marks sixty-seven were received on examination and thirty-eight on certificate—one hundred and five in all. In the three years of the present pastorate eighty-six have been received on examination and twenty-six on certificate—one hundred and twelve in all. The three pastorates since January 1, 1863, have added to the membership of this church two hundred and seventy-five. The present membership is two hundred and ninety-five, all of whom, when home, within sound of the bell.

What revivals, what precious seasons of grace in the history of this church! 1809, 1825, 1834, 1842, 1854, 1858, 1863, 1870, 1876. "Not unto us, O Lord, not unto us; but unto Thy name give glory, for Thy mercy and for Thy truth's sake." No one appears in the house of God with a more thankful heart than your pastor. Noble, generous, faithful have you been all these years.

What mighty possibilities before you in this church? A Young Men's Association, largely attended; a young ladies' prayer meeting, fully up to the standard; a large congregation prayer meeting; a ladies' prayer meeting every

Wednesday; a ladies' successful and devoted Missionary Society; and last, but not least, a well organized and constantly increasing Sabbath School, numbering over two hundred and fifty. When judges, lawyers, doctors, teachers, merchants, lumbermen, and people of all trades and business harmoniously work together, why should not greater work be done for the cause of Christ?

I now pay a grateful tribute to the choir for the music which has been the cheer of the pastor and our wings of devotion. The praise of the music of this church is wide as the Synod of Erie.

What shall I say to the non-professing members of this congregation? Have I anything to say but praise on your behalf. One thing only you lack, and that is an open and tearless profession of faith in Christ Jesus. Even now souls are in the balance; and joys are gathering like rainbows around a day more blessed and joyful than the birthday of a nation's freedom. Join hands with us around Calvary. Shout your triumph under the banner of the Cross. Here, on behalf of this church, I offer the hand of fellowship to all. Peace be within these walls and prosperity within our palaces. "If I ever forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

"For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given,  
Till toils and cares shall end."

O sea of memories! O gallery of departed faces! What struggling for truth in the changing years! And victory comes! Hear you not the peal of a nation's joy? See the waving of a flag whose every fold has been dipped in blood. And the church, *the church* has been the crowning glory of the land of a hundred years. Without her shield, her quick out-leaping energy, civil and religious liberty were a dream of the



statesman. Bonds may fetter the States, but liberty, heaven-born and eternal, shall give to America perpetual brotherhood. Already the dawn of such a day brightens the sky where hangs in glittering stars the cross of peace. Soon the churches north and south will

be one again, purified in the blood of one Redeemer, animated by one Holy Spirit. Then the work, like the cry of Jesus on Calvary, will be finished. Darkness retreats; light breaks forth: God and liberty are the cry of the people.